

# VERMONT TELEGRAPH.

TWO DOLLARS PER ANNUM.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."

[PAYABLE WITHIN FOUR MONTHS.]

BY ORSON S. MURRAY.

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## VERMONT TELEGRAPH.

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For the Telegraph.

REPLY TO J. BALDWIN.

[Concluded from last week.]

Lo! I am with you always even unto the end of the world.

1. It is generally understood that the law ceased to be obligatory—was no longer of force after the resurrection of the Savior, the Levitical law, so called, being fulfilled by the mediation sacrifice of Christ. At that time, the spirit and life of the moral, eternal and unchangeable principles of the law, or Old Testament, so to speak, passed into the New. Hence, even the command, "Thou shalt not kill," was no longer binding on men from the law of Moses, but from the law of Christ. "For a testament is of force after men are dead." And "the priesthood being changed there is made of necessity a change also in the law." Heb. ix: 17, & vii: 12.

2. It is also well known that originally the law of Moses gave the power, and made it the duty of the commonwealth of Israel to punish transgressors of the law, first convicting of sin before the rulers. Heresy, blasphemy, sabbath-breaking and many other crimes were punishable with death. Hence, some by a zeal for God, but not according to knowledge; others, under pretence of doing God service, and more by a known abuse of that power, to gratify a dishonest heart, and the spirit of sectarianism, adding to false accusation, suborning men, persecuted Christ and the church of God. Whereas, had they been Jews inwardly, they would have suffered the law with its ruling power to pass away, and would, themselves, have entered the heavenly kingdom of Christ at his resurrection—a kingdom of far more extensive rule, but according to a law widely different principles—a kingdom "whose officers are peace and exactors righteousness"—crowning its faithful subjects with a "far more exceeding and eternal weight of glory." As it is written—"If the ministration of death written and engraven in stones, was glorious. . . How shall not the ministration of the Spirit be rather glorious? For if the ministration of condemnation was glory, much more doth the ministration of righteousness exceed in glory."—2 Cor. iii: 7, 9. But to the point.

The exceeding madness to which the persecution raged is known to all who are familiar with the gospels, Acts, and the several epistles; the latter administering, as consolation, that "It is better to suffer for well-doing than for evil doing—better to suffer wrongfully for conscience sake than to suffer for our faults." Of this, however, the followers of Jesus were advised, that persecution would await them during the continuance of the kingdom of God (religious rule) in the hands of the unbelieving Jews—unto the literal end and overthrow of the Jewish state, called the "end of the world"—so ("when the king heard thereof, he sent forth his armies and destroyed those murderers and burned up their city")—until His second coming—called by Malachi—"The day that shall burn as an oven,"—iv: 1; by Isaiah—"The day of vengeance of our God,"—lxi: 2; by Daniel—"A time of trouble such as never was since there was a nation,"—xii: 1—to which the Savior added,—"no, nor ever shall be"; by Joel—"The great and terrible day of the Lord,"—ii: 31. The reader must bear in mind the prophets without exception, wrote to the Jews—a testimony to that point—"The burden of the word of the Lord to Israel by Malachi"—i: 1. See Amos viii: 2: "Then said the Lord unto me, The end is come upon many people Israel; I will not again pass by them any more. And the songs of the temple shall be howlings in that day saith the Lord God: there shall be many dead bodies in every place."

Now, dear brother, in view of such persecution—and in view of the judgment declared by the prophets, from which his followers, enduring the persecution to the end of it, "till the Lord come," should be saved; and which at the same time, would assuredly fall on the persecutors—Jesus, testifying to them, that "All the righteous blood shed on the earth from righteous Abel to Zacharias, should be required of that generation"—added—"There shall not be left here [of the temple] one stone upon another that shall not be thrown down." And His disciples say unto him—"Tell us when shall

these things be? and what shall be the sign of thy coming and of the [final] end of the world?" or i. e. a final end of the administration of its delegated privileges, and to punish with death whosoever they might deem heretics, blasphemers, &c.

Verse 4. Jesus answered, &c., to verse 6, where he saith,—"All these things must come to pass but the end is not yet." Should the young reader ask,—How can we know to what the Savior is answering, seeing there are three phrases in the question—or as some have deemed it, three questions? Ans. These words, "the end," in the Savior's reply occurring only in the last phrase, prove him to be replying to that. But says the youth,—"The end of what, is not yet? In reply—suppose I ask, when do you go to New York? and you reply, I go next week. Go where, next week, I ask? You would answer—the words "to N. York" were in the question put me; hence in your mind the same words must be supplied, being omitted in my answer, which will form the full answer,—I go to New-York next week. Very well. And the Savior virtually said, at verse 6, "The end of the world is not yet."

13. But he that shall endure [the persecution] to the end [of the world] the same shall be saved." But be saved from what, I may be asked? Ans. Be saved from the impending judgment, which hung over that nation. Thus the Savior, "There shall be great distress in the land and wrath upon this people."—Luke xxi: 23.

It may be seen by the reader, not only, onward at verse 34, that in that present generation—in the lifetime of his disciples, should be fulfilled, whatever was contained in his reply, previous to that verse; but even in verse 13, that the end of the world, whatever it might signify, must come before death; else, how could they "endure to the end of the world?"

14. "And this gospel of the kingdom must be preached in all the world for a witness unto all nations and then shall the end [of the world] come." Notwithstanding the reader is apprised of the words of the Savior at verse 34; it may yet be asked, was the gospel preached in all the world within that generation? I answer—if scripture will be received in proof, there is ample testimony. See Col. i: 6, written about thirty years after the Savior's declaration. And verse 23 reads thus—"If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel which ye have heard, and which was preached to every creature which is under heaven." See also, Rom. i: 8, and x: 18. Luke, ii: 1. Reference is not made to these texts to prove that in those days the gospel was preached at the torrid zone, or frozen ocean, to the Sandwich Islanders, or to the natives in America, but to show that such wholesale expressions when made by the evangelists, or other apostles, covered as much ground as when uttered by Christ.

15. "When ye, therefore, (not future generations but ye) shall see the abomination spoken of by Daniel the prophet, stand in the holy place (whoso readeth let him understand,) then let them which be in Judea flee into the mountains," &c.—to verse 12: "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be."

23. "Then (i. e. at that time) if any man shall say unto you, Lo, here is Christ, or there; believe it not"—adding at verse 26,—"If they shall say unto you, Behold, he is in the desert; go not forth; behold he is in the secret chambers; believe it not. For, as the lightning cometh out of the east and shineth even unto the west, so shall also the coming of the Son of man be." Not that his coming should be as swift as the lightning, nor yet that it should look like lightning, but opposed to being hidden or to be searched out, it should be notorious, heard and seen without looking after it. "For whosoever the carcass is there will the eagles be gathered together." Hence it would be known to all. Who does not understand that Jerusalem, then soon to be burned, answers to the carcass, and the Roman army to the eagles? Jesus was to be seen in the coming of the events foretold by him, and not with the naked eye.

To close. 34. "Verily I say unto you, this generation shall not pass till all these things be fulfilled,

Note:—at verse 23, Jesus commenced his reply to the second part of the question, which alluded only to his coming. Verse 29, onward, "The sun shall be darkened, and the moon shall not give her light, the stars shall fall from heaven and the powers of the heavens shall be shaken. And then shall they see the sign of [the coming of] the Son of man: and then shall all the tribes of the earth mourn and they shall see the Son of man coming in the clouds of heaven with power and great glory." Let the reader remember, that the whole narration and declaration by Christ, in reply to the question or questions by the disciples up to verse 34 above, is all under these two heads, His coming and the end of the world. Then, whether those phrases mean more or less, the time when they should be fulfilled, as declared both by the Savior and his apostles, whenever either has made an allusion to time, is more than 1700 years gone by, even the time and event of the parting words of the Savior, "Lo! I am with you always even unto the end of the world."

42. "Watch, therefore, for ye know not what hour your Lord doth come." Although Jesus had given the time almost to a year, yet not to the day and hour, or what o'clock; hence their need to watch. But when the infidel shall bring so great an objection to the honesty of the Savior, as it would be, for Jesus to have taught his followers to watch for that which should not come in their day, I will give his objection a place, and his arguments a patient hearing.

Finally; though it is understood by all that the judgment of the great day was to be accomplished by Christ at his second coming; still, let no man conclude that judgment and condemnation will any less, hereafter, be attendant and follow hard upon the sinner, whether this side or beyond the grave. But on the subject of the judgment, let all remember that, though Noah preached 120 years on the then impending deluge, without a word of what condemnation should fall on a new world of sinners, in after ages, still it was no less dangerous for Sodom and Gomorrah to yield to temptation, or to continue in their sins. And, whilst Jonah's cry was simply,—"Yet forty days and Nineveh shall be overthrown," continuing the same threatening according to the time and case then at hand, but not one word of warning to Israel of his overthrow and of the burning of Jerusalem, to come in after ages. Yet was judgment the less sure to overtake the wickedness of the latter? But God even made the former judgments "an ensample to those who should after live ungodly." Who does not see the egregious error—the inexcusable absurdity of christendom in calling the "Judgment of the Great Day," the "Last Judgment"? For it is unblushingly notorious that this judgment was the first judgment by him to whom all judgment was committed. For saith He, the "Father judgeth no man but hath committed all judgment to the Son."

Then let it be observed that the judgment of the great day, was but the beginning of judgment by a King who ever liveth; and under a kingdom that shall never end; as it is written, "To him (God) be glory in the church by Christ Jesus throughout all ages world without end."

Then, let no good brother fear lest God will not be sure to punish the obdurate, whether before or after death; neither let the wicked hope, either in life or in death to escape the judgment of God, except by repentance by turning unto the Lord, who will have mercy, and to God who will abundantly pardon.

Yours, friend Baldwin, for honest inquiry and fair discussion. CERNAS.

For the Vermont Telegraph.

PERSONAL PURITY.

Dear Sir:—Your ready insertion of my former note sufficiently prompted the will to write again to you on the great subject of ingenerate pure life, but other pressing avocations have withheld my pen until now. These avocations in the outward world have, however, I trust, been true to that inward vocation which appears to be the motive power in your publication, and which should constitute the true emotion in all men.

The land from which I have come has been busy in the work of re-form for as many years as I can remember, and probably for a century before that time. Yet according to the most authentic accounts, with very little success as far as making the people better or happier is concerned. While

in their evening ardor the reformers joy over their triumph, the morning coolness brings further corruption to light. Our commercial statistics grow magnificent; ships are multiplied, manufactures are increased; but just in the same ratio sailors lack employment, and artisans are depressed. Our moral statistics in like manner expand with boundless benevolence; charitable institutions cover the land, reform associations are set up to counteract each deformity: yet just as fast does there seem a further necessity for charity, and a new springing up of institutions wanting reform.

Not an intelligent Englishman is there but is convinced that the reformed parliament requires reforming as much as the preceding system. Many of them think it is more corrupt and less curable. So it is with most other reforming schemes. While corruption capitulates a ward of its old castle on one side, it fortifies a new one on the other during the parley. And, punning apart, this is all that is meant by a parliament. It is a deliverance from one vice perhaps, but the sure period of gestation for another.

These facts are obvious and glaring in Old England. Are they less in New England? How many political, commercial, and social facilities are enjoyed by this country, yet to what small account are they employed. These facilities for a good life are so great that they would be thought, they are in fact esteemed to be the greatest earthly blessings in the old countries of Europe. The most hopeful Englishman can not rationally expect that it will require less than a century of actual active reform to bring that country to the condition of this in outward respects. These advantages have been secured at the expense of much war and blood-shed, and are now not maintained without anger and strife. Yet, viewing the people with the profoundest respect for the improvements they have wrought and the liberty they maintain, to how little really valuable purpose are these unequalled advantages applied?

America has secured great commercial freedom, to what end? To gratify the lowest or the silliest appetites. To sweeten the bread or adorn the body. The best physical energies are put forth in trading with all the world for purposes as ignoble as these. I see it boasted in the newspapers that thousands of pigs are killed daily for exportation to England in the hope of building up a traffic in pork; which I suppose is to be exchanged for manufactures, then to be sent to the tropics for sugar, which is to be brought here in quantities sufficient to ruin our stomachs. Then the physician is called in, who must send abroad for his senna, his rhubarb, his mercury and other drugs; this makes further trade for the statesman's boast, and enables him to show to the pig breeder what honor and glory result from the multiplication of his scrofulous herds.

If the people of this country wish to descend to the poverty of the Irish or to make any approximation to their state, let them become exporters of pork, beef, corn and potatoes, as the Irish are. But if they desire to be healthy, virtuous, and free, let them send the pigs to the right about, let them eat their own corn and fruits, and not trouble the sugar grower for his sweets, promoting a debasing agricultural slavery, and worse marine degradation. No nation can be truly great whose reliance is on traffic, especially on sea traffic. Is it not quite ridiculous to see the people of different countries contending as to which does most of the carrying trade of the world? Wonderful honor indeed to be the most hard working porter in the market place. No wonder indeed that the Southern can not see the infamy of negro slavery, if we can not discover the degradation of being manufacturers and merchants for all the globe. Mighty honor indeed to have Lowell cotton goods displayed for sale in Mediterranean or West India markets, at lower prices, as we are told, than Manchester goods. Oh, sad error. Are North American maidens to leave their proper homes, their parental roof, their friendly circle, for such a result as this? There can be no honest renown, surely, in competing with the breadless, ragged, almost homeless, factory girls of Lancashire and Scotland. Shall nations contend to become tinkers and knife grinders to other nations? Yet it is at nothing better than this that all modern competition aims. The recent wars of England in Syria, China, and India have had no higher glory in view than this. All the tenderness they manifest towards their enemies is founded on the feeling that in every aim they take they are in danger of shooting a customer. The Romans boasted in direct terms of human slaughter. The moderns make a glory out of trading processes which are no less subversive of true humanity.

The importance of doing away with these delusions can not be too largely estimated, for they are as it were a regal signal to piracy and pursuit; they gild the fetters forged by iron selfishness. If individuals were more and more clearly brought to the per-

ception of the utter worthlessness of these commercial objects it would no longer be possible to keep those political delusions current in the world which are ever again and anew invented to the suppression of subjects really tending to the universal good. Upon a discussion relating to a Tariff, or a Bank, or a Warehousing system it is possible to rouse the whole Union, so that the choice of President, and the tone of public life for many years may depend upon a most ephemeral and merely opinionative affair. In the mean time the general falsehood upon which both opposing parties act remains undiscussed and unexposed.

Having these views and feelings I rejoiced to perceive in your columns remarks tending in the other direction. Remarks leading us to perceive that true national greatness is constituted of true individual greatness, and that the latter depends on purity of life, elevation in thought, holiness in being. To these no political or statistic discussions, as at present conducted, can possibly lead. An unreformed public life is not very likely to reform private life. As large towns are ever more corrupt than villages, public principles are always more licentious than those occupied in the family. Vice becomes more bold in a crowd. There is not a legislative body of men in the world who do not avow principles, and pass resolutions in their collective capacity which singly and as neighbors they would be utterly ashamed of. This is not only the case with the law makers, but with its administrators. Which New-England judge sits upon the bench who would or could conscientiously defend the laws applicable to negro slavery, or to crimes against person and property? Such enactments have long been repealed in his own family, and he is ever urging a more lenient principle. In like manner our merchants, dealers, and store keepers are kept in countenance by a public opinion far below the dictates of conscience in each respectively.

These words may appear needlessly numerous; but the patient reader will discover that they are intended, as far as they can, to make good the position, that there is actually no hope in all the external, noisy, and public reforms wherewith the community is from time to time amused, and I might say abused. The improvement can not come that way. I do not assert that no advantage has ever resulted from public discussion or combined action. The history of this country perhaps proves the reverse of that. But even then the good thoughts, the elevated feelings, originated in the individual; and he uttered them to others who, at their own fire sides, had thought and felt in a similar manner. So it may happen now, but with this difference, that all the good which can rationally be expected by outward national combination is already attained, and the next movement, if we rely in that direction will be long delayed. I have no objection to outward association. On the contrary I came hither chiefly because I understood that this movement was as widely desired as in England and on much purer grounds. Two facts, or rather a twofold statement which I hope to see borne out.

Every one who was not generated in entire purity has to go through the process of regeneration, and whatever steps he has gained or may now be taking he will be very acutely taught the importance of the conditions in which he is placed as respects his future progress. Of all the important conditions that of our human associates ranks the first. "Tell me who the man's companions are and I shall know his character," says the old proverb. For whatever nature is prominent in us at any given time seeks its proper food, which is ever like unto itself. The coarse mind seeks coarse companions, the delicate being must find affectionate associates. Individuals about me who are below me, are unfavorable or downward circumstances; my equals do not much improve me, for self-indulgence is pretty sure to creep in; I therefore seek true associates who are above me in some if not in all things. In mere association I do not pretend to say there is much good. It is the spirit which unites and not the union which should be considered. Now though a consociation of parties in which each individual shall be surrounded by others in a more elevated estate than himself, is evidently impossible, yet it is quite within human reach for a number of persons to be brought together recognizing a state of being higher than any one singly has yet attained, and to live in harmony, continually provoking each other to good works, to better being, as ordinary associations of men are generally found vexing each other into worse being and to evil works. I deem it quite practicable for human beings ever to have good tendencies and to encourage good actions. I must believe some few such at least are to be found, for I have heretofore met with them. If I had not this faith in goodness in others I should have no faith in myself. Without faith I should be also without hope; in other words I should be worthless.

The first practical thought, then, which grows out of the desire of living a purer life is that of withdrawing from common pursuits. Each one has this thought for himself whatever his position may be. The dealer in alcoholic drinks is not more sensible of the wrong he inflicts on the unwary than the grocer who vends his noxious tea and coffee. The merchant detects his bargain-driving, and the statesman knows the hollowess of his speech making. The poet feels the ignominy of writing about a higher life; and yielding to a lower; and the preacher shrinks from conscience while he accepts money to preach against the band of hirelings who care not for the sheep.—Every one is appalled at the impropriety and infelicity of his own position, and in private communion finds some relief in confessing it to a bosom friend; yet there is still wanting the faith or courage to take the first step out of the debasing labyrinth.—There is an abundant and strong repulsion from the existing order of life, but there is nowhere presented the attractive point. We seem all to be waiting for an easier path to be cut; a sort of rural road to Mount Zion. But this will not be made for us. Each must travel the rugged and painful pilgrimage of self-reformation.—Who is there, having his fair share of common sense, that expects any good to come into the world from existing governments? Representative legislatures must always be so far below the people in moral force as the servant is inferior to the master in authority. Governments have neither the force, courage, nor right to take the lead in good works. It is therefore vain to look to them.

Again, what have your churches been doing so long? This might at first sight appear to be a more hopeful direction to look for the leadership to practical goodness and purity in life. Yet it seems doubtful from the past whether we ought to have here a more favorable anticipation. The pastor fears offending his flock, by which he would miss doing the little good he thinks he does; and the flock are contented with the sanction the pastor gives them. If we were to pursue this inquiry through every avocation which varied life affords we should discover how utterly inconsistent it is to expect that the new, the good, the true will spring up from the old, the bad, the false. We are under no necessity to reproach the men of past days that they did not construct better institutions. They did their best.—The folly is in supposing that these institutions will now generate better society or better men. No; better men must somehow be found or made to constitute a better society. Society taken at large is never better or worse than the persons who compose it, for they in fact are it. But I must cease this somewhat rambling letter, for my sheet is full, altho' I have scarcely touched affirmatively on the subject I designed, which must be left for a further communication from yours most friendly. C. L.

Concord, Mass., Dec. 24, 1842.

The Rights of Women.

Although a part of himself—although a part of his own nature—incorporated with his destiny—essential to his comfort—indispensable to his happiness—sharing his fortunes, his joys, his griefs, with a full community of feeling, sentiment and passion—yet has woman never been placed on the same principle of rights either legal or moral, physical or social, that man claims for himself.

But woman owes a duty to herself to regain that social position of equality to man, which her equal stake of felicity in life entitles her to. The duty she can efficiently discharge, by resisting the systematic attempts which in manners and education still seek to reduce her to a condition of moral and intellectual infancy—especially in education and literature, which are modelled on the presumed inferiority and settled puerility of her mind and tastes; an insult to her nature which extends even to her amusements, all of which imply that she is a child, to be diverted by frivolities, which full-grown intellect would shrink from with a blush—every effort being to make weakness weaker—to make folly still more foolish—to make dependence still helpless. Inspect any department of literature, designed for ladies, and you will find it beneath the serious consideration of children. On its very face, it carries the implied insult of imbecility of mind, and thus censures its popularity; because the impression is industriously made, by generous spirits, that women ought to be silly! It is the same in education, which is fashioned to mould their minds to absolute submission and fit them to be slaves—slaves to the caprice, the generosity, the sensibility of man. "Ladies' Literature!" The very name implies what all ladies ought to despise—for, where the distinction of sex is introduced into intellectual productions, no one can doubt that it is for the purpose of recommending something silly, frivolous or inferior. It is the same in Education.—"Female Education!"

Is there any sex in knowledge? Is there any sex in soul? In science? In art? Then why this absurd distinction, but for the purpose of degrading? And it does produce this effect. Degradation is the consequence. We have puerility introduced into every thing designed for the